

THE SHEKEL

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DEALER IN LANTERNS
JOPPA 1880



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EDWARD SCHUMAN, EDITOR

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

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President's Message

By Mel Wacks

It is my pleasure to invite you to the annual meeting of AINA members and subscribers to the Israel Government Coins and Medals Corporation, which will be held on Thursday, August 17 at 1 PM at the Colorado Convention Center in Denver, in conjunction with the American Numismatic Association's "World Fair of Money." Come and meet old friends, and make new ones. We will have an interesting lecture on Hebrew Amulets by Simcha Kuritzky, and hear about upcoming issues from Israel.

Coins don't seem to be as important as in the past. When we were kids, you could take a few cents or nickels to the candy store and buy some goodies. I guess that there are no more candy stores, and who knows how long we will even have "pennies" or nickels, after all it now costs more than a cent to make a "penny" and more than 5 cents to make a nickel. Some day in the future we will probably be paying for almost everything with credit cards. And that will be a shame, because coins throughout history have been a concrete representation of real value (many were once actually silver or gold!), that also mirror history and art.

You can see ancient coins and medals in museums around the world, but what a thrill it is to hold these in your hands - a coin from the Maccabees, the First Revolt or the Bar Kochba Revolt - coins from the reborn Jewish Nation beginning in 1948 - coins and medals featuring modern Israeli leaders from David Ben-Gurion through Golda Meir and Yitzhak Rabin, modern Israeli heroes from Entebbe leader Jonathan Netanyahu to astronaut Ilan Ramon, and commemorative medals featuring famous Jews from Maimonides to George Gershwin.

And no matter what they say, young people will always be attracted to coins and medals that they can own and hold in their hands. So I encourage you to give Israel/Judaic coins and medals to your children and grandchildren. Maybe they won't appreciate it right now, but some day in the future when they pull them out of a box, they will remember you, and hopefully they will spend time looking up the people or events depicted on the coins or medals in an encyclopedia or on the Internet. We must plant the seeds now!

Happy Collecting,



THE EDITOR'S PAGE

By Edward Schuman

Your editor has been fighting kidney failure for the past three and a half years. The kidney is one of the organs in your body that does not respond to treatment. We have postponed the disease through diet and other means but to no avail. The time has come where my kidneys have failed. We have opted for PD dialysis, which differs from hemo dialysis. Instead of being connected to a dialysis machine to cleanse my blood in a clinic four or five hours at a time three days a week, PD dialysis can be administered at home. The preparations for PD entails surgery to insert a tube in my abdomen through which the exchanges take place. Your treasurer has become a dialysis nurse as PD requires family participation. Our attitude is good and between the two of us we will survive.

I recently obtained a CD copy of a rare book Historic Views of the Holyland in the 1880's. The author, J. Leslie Porter actually lived in the Holy Land during this period and his writings really illustrate the living conditions of these times. Several chapters will be printed in the SHEKEL over the next few issues and I am certain you will enjoy reading text written one hundred twenty five years ago.

Over the years the SHEKEL has been printed with about 20% of the articles contributed by our writers and the balance by your editor. As my workload must be reduced the SHEKEL needs additional contributors. I will be unable to sit for hours at a time in front of the computer monitor searching the internet for items and topics of interest. The Shekel is your magazine. Please consider contributing an article to the publication.

I want to thank my friends Manny & Anita Wolin, Jay Unger, Beverly and Marshall Cohen and others who have been sending items of Judaica interest to me as possible articles by email. Please keep them coming.

There will be a General Meeting of AINA/IGCMC at the ANA convention in Denver August 17th. scheduled at 1:00 PM.. If you are in the area please attend.

Looking forward to the next issue



JEWISH HISTORY IN SAO TOME Y PRINCIPE

The Jewish history of Sao Tome Y Principe, two small islands off the west coast of Africa, close to Guinea, includes a tragic era. In 1493, one year after the Jews were expelled from Spain, a large percentage of them had taken refuge in Portugal, where the edicts of banishment did not begin until 1496. Of those Jews who chose to flee Spain in 1492, a large number went to Morocco, Italy and to the Ottoman Empire. But, the greatest number, perhaps half of the total went to Portugal.

King Joao II of Portugal, allowed them to enter. He was preparing for war against the Moors and he needed the taxes collected from these Jews to finance that war. He also was aware of the great talent of the Jews in many fields including the mechanics of arms making, which he hoped he would call upon and he did not want that talent to be available to the Moors.

But his welcome was not complete. Permanent residence was granted only to 630 wealthy families who were allowed to establish themselves in several parts of the country upon payment of 100 cruzados. A number of craftsmen, skilled in arms making were also granted permanent residence. Others were allowed to settle for only eight months upon payment of eight cruzados for each adult.

The king then bound himself to provide shipping so that they could leave after the eight month period. One hundred thousand refugees may have entered under these conditions. At the end of eight months, however, little shipping was available and few could leave. Those left behind were declared forfeit of their liberty and were declared slaves of the king. The king wanted to colonize the islands of Sao Tome Y Principe (to "whiten the race," as he put it), but the Portuguese did not relish settling in the fever- and crocodile-infested islands. When it was seen that there was very little likelihood that the majority of the Jews would pay the demanded tax, the king decided to deport their young children, aged 2 to 10. In 1493, many Jewish children were torn from their parents and sent to the recently discovered island of Sao Tome off the west coast of Africa.

In this year of 1493... the king gave to Alvaro de Caminha the Captaincy of the Island of Sao Tome of right and inheritance and as for the Castilian Jews who had not left his kingdom within the assigned date, he ordered that, according to the condition upon their entry, all the boys, and young men and girls of the Jews be taken into captivity. After having them all turned into Christians, he sent them to Sao Tome Y Principe with Alvaro de Caminha, so that by being secluded, they would have reasons for being better Christians, and (the king) would have in this reason for

the island to be better populated, which, as a result, culminated in great growth.

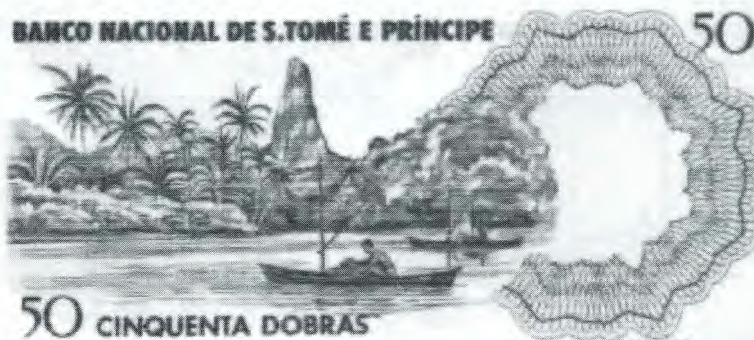
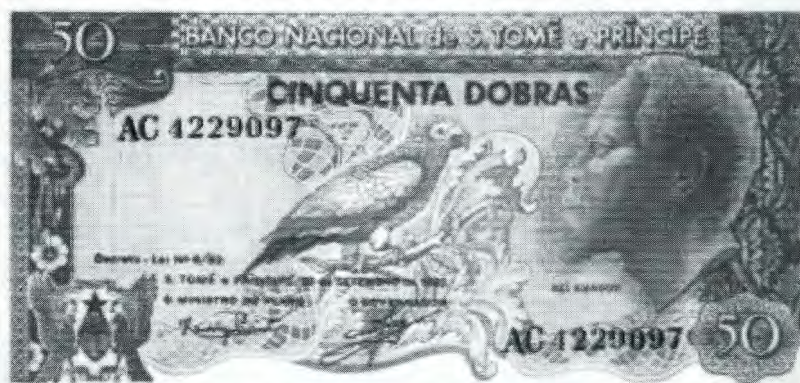
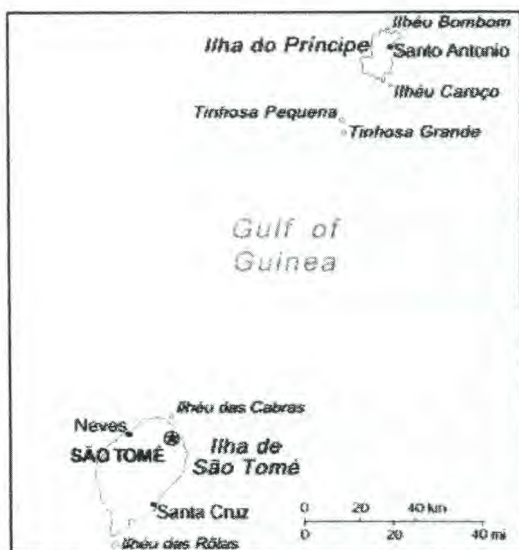
In the port of Lisbon, no fewer than 2000 children were torn from their parents and herded onto boats as slaves (Samuel Usque reports this in his book, *Tribulations of Israel*). Within a year, only 600 of the children remained alive. Usque recorded that when the parents of the children had seen that the deportation was inevitable, they impressed on the children to keep to the Laws of Moses; some even married them off amongst each other.

The entreaties of the parents apparently had not gone in vain, as reports reached the Office of The Inquisition in Lisbon that in Sao Tome there were incidents of obvious Jewish observance. The local church was greatly incensed. The bishop appointed in 1616, Pedro da Cunha Lobo, became obsessed with the problem. According to an historical source, on Simhat Torah 1621, he was awakened by a procession, rushed out to confront them, and was so heartily abused by the demonstrators that in disgust he gave up and took the next ship back to Portugal.

There was a small influx of Jewish cocoa and sugar traders to the islands in the 19th and 20th centuries, two of whom are buried in the Sao Tome cemetery. Today, these islands of approximately 100,000 inhabitants are independent of Portugal. Two years ago Israel's first ambassador, Dr. Mose Liba, was warmly received. He found that the descendants of the child slaves were still a very distinctive section of the population (by their whiter skins) proud of their historic past and desirous of contact with Jews outside. Some Jewish customs seem to have continued, although by now mixed with the heavy Creole society values and culture.

In order to commemorate the children who were torn from their parents in the 15th century, an International Conference was held to coincide with the islands' twentieth Independence Day, on July 12, 1995. Participants attended from Israel, the US, France, Holland, Portugal and Spain. It is hoped that sponsorship will come forward for further research and studies in the area. Inquisition archives that have been closed for hundreds of years, including 571 pages dealing just with Jews in Sao Tome, have now been opened to researchers and are eagerly being awaited at the Institute for Marrano (Anusim) Studies in Gan Yavneh, Israel. It is hoped interested persons will come forward to enable this valuable opportunity to be used.

Material for this article comes from two web sites on the internet by Gloria Mound and Arthur Benveniste. The numismatic illustration is a modern 50 Dobras banknote of Sao Tome Y Principe.



Historic Views of the Holy Land

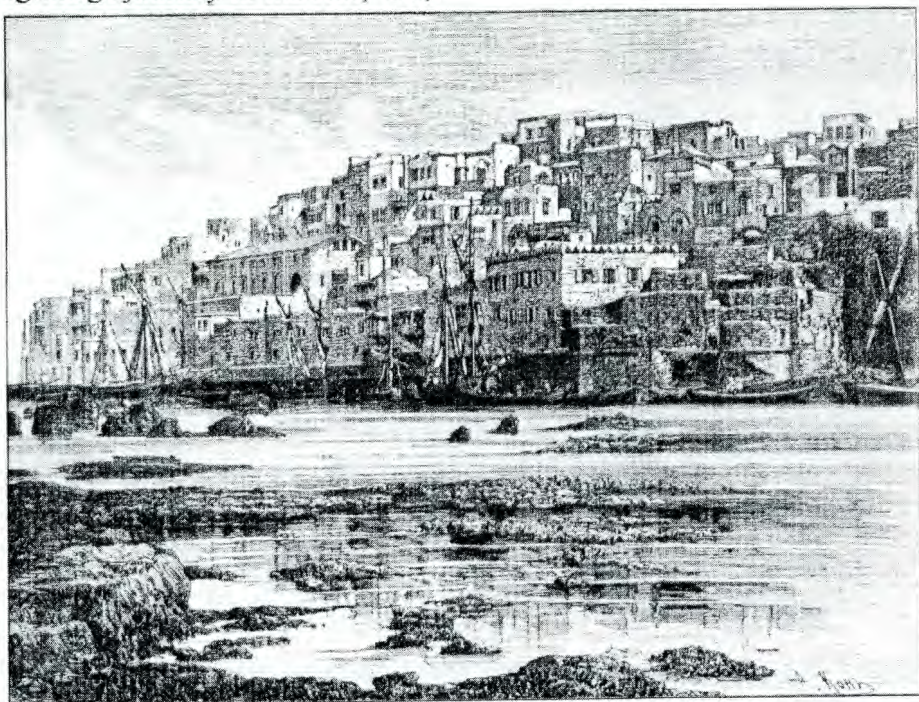
In the 1880s

By J. Leslie Porter

J. Leslie Porter was one of the most popular writers of the Holy Land in the 19th century, and his work on Jerusalem and the surrounding area is a fascinating account of the biblical sites that he knew so well from his years of living in Palestine.

JOPPA is one of the oldest cities in the world. Pliny says it was founded before the Flood; and Josephus attributes its origin to the Phoenicians in the earliest stage of their commercial enterprise. Strabo has another story, making it the scene of Andromeda's exposure to the sea monster. But Joppa has a far higher claim upon our attention than could be given by heathen fables, or by even the most extravagant ascription of mythical antiquity and commercial greatness.

It was the port of Jerusalem three thousand years ago, when the mariners of Hiram brought down timber from Lebanon for the building of the Temple. It is the port of Jerusalem to this day. Most Western travelers there first touch the sacred soil of Palestine, and thence go forward on their pilgrimage journey to the Holy City.



The first sight of Joppa from the sea is very striking. Its flat-roofed houses rise up, terrace like, from the dark rocky shore of the Mediterranean, and cover a little rounded hill. Here and there palm-trees, with tall slender stems spring up among and over the houses; while great orchards of orange, lemon, apricot, and other fruit-trees, surround the town, and spread out far and wide over the adjoining plain.

When one reaches the shore, through barriers of rocks,—rather a difficult and even dangerous task if the wind happens to blow from the west,—he is charmed at once with the quaintness of the streets and houses, the picturesque beauty of the fountains, gates, and Crusaders' walls, and the crowd of people dressed in the costumes of nearly every country of Europe and Asia. The Babel of languages is as strange as the variety of costume. On emerging at last from the gate of the town,—after many a struggle with boatmen, and customs-officers, and dragomans in gorgeous attire,—the matchless luxuriance and verdure of the orchards burst upon the view. They encircle the town, and extend far out into the plain, embowering in their foliage numbers of trim new villas. The views obtained from the terraced roofs of the higher houses of the town, and from some of the old towers along the walls, are singularly rich. The eye roams over a vast sea of verdure, many tinted and varied in outline, with the palm, the pomegranate, the spreading terebinth, the golden orange and lemon, and the stately cypress. Beyond the orchards appear wide reaches of the green meadows and corn-fields of the Plain of Sharon; while on the eastern horizon, miles away, is the long range of the Judean hills, delicately colored with light-gray summits, russet sides, and deep purple glens. It is a grand panorama, and, as it seemed to me, it is a fitting introduction to the traditional and historic glories of the Promised Land.

It is a remarkable fact, and deserving of notice here, that the physical geography of Palestine has largely tended to mould its history and to form the character and habits of its peoples. Each district was originally colonized by a distinct race; and, strange to say, the habits of the races that succeeded during a long course of ages have been more or less conformed to those of their predecessors. The warlike Philistines held, in Bible times, the strong cities of this sea-board plain, battling against streams of invaders from the Assyrians to the Crusaders; and in modern days the sturdy citizens of Gaza and Joppa, and the soldiers behind the ramparts of Acre, have shown much of the same martial spirit in resisting the wily Turk and the veterans of the First Napoleon. The Phoenicians, from their commercial capitals Tyre and Sidon, sent their fleets into all the world; and now the seats of Syrian commerce have only shifted a little north and south along the coast—to Beyrout, Tripoli, and Joppa.

Joppa is still a bustling town. It has no harbor, and it is only under favorable circumstances a vessel can ride at the distance of a mile or so from the shore. The streets of Joppa, like those of all Oriental towns, are narrow and crooked. Winding along them, one sees artisans at work making lamps and lanterns and little tin vessels, pots and pans, rude in workmanship and primitive in form. The workmen squat like tailors while pursuing their handicraft, and not infrequently their children sit and play on the ground beside them. All is done in the open air, the shop front, or shutter, being turned up to shade from the sun's rays.

I had heard of the Armenian convent and schools, and paid them a visit. The convent is a solid building of modern date, with arched cloisters round an open court. Here was the teacher with his conical Persian cap and long dark robe, like a figure taken from one of the monuments of Nineveh. He dictated a lesson to a class of dark-eyed, intelligent-looking children. In another part of the building is a heavy arched gallery, bearing the ominous name of the Plague Gallery, possibly derived from its use by Napoleon I. as a plague hospital during his occupation of the city.

On my way back to the gate I passed an open shop, where dealers in beads from Bethlehem, and relics from the Holy Sepulchre, and ornaments of olive-wood and mother-of-pearl, were busily engaged vending their wares. They never think of rising when a customer appears. They sit high on a shelf of their raised stall, and quietly reach for anything that may be asked for. A native woman is here seen, as I have seen many a one in Joppa and Jerusalem, sitting on a rude bench, clad in her long and wide white *azâr*, which resembles a large calico sheet; on her face is the dark veil, concealing her features, but leaving exposed the long rows of coins which hang down on each side of her face, like the chain of a dragoon's helmet. The *azâr* is so made that it can be easily thrown back to give perfect freedom to the arms, and as easily put on again when concealment is desired.

It is doubtless a similar style of robe to that of which we read in the Book of Genesis, when Abraham's servant returned from Mesopotamia with a wife for Isaac: "And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel....And she took a veil, and covered herself." An Arab maid would do the same at the present day.

Joppa recalls some stirring events, both sacred and civil. The modern name *Yafa* is just the Arabic form of the Hebrew *Japho*, mentioned by Joshua as a border town of the tribe of Dan, and several times referred to as the port of Palestine. The word signifies "beauty," and was probably descriptive, like so many other Hebrew names, for the site is beautiful. From Joppa Jonah sailed in a ship of Tarshish, when attempting to "flee

from the presence of the Lord." To it St. Peter came across the Plain of Sharon from Lydda, and raised Tabitha from the dead.

Under the Maccabees it played an important part in the history of Palestine. It was then strongly fortified, and was considered one of the chief defenses of the western sea-board of Israel. It was subsequently captured and destroyed by the Emperor Vespasian, because it had become a den of pirates. The Crusaders under Godfrey took it; but it was retaken by Saladin, and its fortifications destroyed. Richard Coeur-de-Lion soon afterwards drove out the Saracens, and laid the foundations of the present ramparts. It has thus a special interest for the English traveler, who will not fail to look with some feeling of pride upon the remains of the defensive works of our lion-hearted but unfortunate king.

During the eighteenth century Joppa was sacked no less than three times—the last time, in 1799, by Napoleon. The massacre of its garrison after capitulation will for ever leave a dark stain upon the memory of that great but unscrupulous monarch.

The road from Joppa to Jerusalem is the best in Palestine; in fact it may be said to be the only road in the country, for all others are merely bridle-paths, sometimes more like goat-tracks. The present road, thanks to French influence and money, is fit for wheeled conveyances, though the drive will call forth many a groan from those of delicate frames or weak nerves. But the scenery is fine; and the villages, people, ruins, and historic associations are sufficient to draw away the attention from physical discomfort. At first we wind through gardens of vegetables and groves of fruit-trees. Many imposing houses have recently been built; and we have all around us evidences of active life and reviving prosperity. Colonists from America, Germany, and even from Egypt, have settled here, attracted by a soil of unsurpassed fertility and a grand climate.



THE ENGLISH EAST INDIA COMPANY

By Mordecai Arbell

Goa, 400 km south of Bombay, a Portuguese colony from 1510 until 1961, did have a presence of Christianized Jews called New Christians. We know of the Inquisition trials there against the physician Jeronimo Diaz, burned at the stake in 1560, and against the great scientist Gracia da Orta, condemned by the Inquisition after his death, his remains exhumed, burned, and his ashes thrown into the river (1580).

Cochin and the Malabar Coast had an ancient Jewish community composed of Jews from Persia and Palestine-Syria who were joined in the sixteenth century by Jews from Spain and Portugal. This community prospered under Dutch rule, 1663-1795, and the benevolent attitude of the local rajahs. We know about them in detail from the report by a leader of the Amsterdam Portuguese Jewish community, Moses Pereira de Paiva, who visited Cochin and produced his famous document, *Noticias dos Judeos de Cochin*, in which he also tells about the leading Sephardi families Castiel and Halegua. Jews also had a flourishing trade in Surat, a port north of Bombay, which in the seventeenth century was the main trading center between Europe and Asia. Jews could not settle there until the end of the century, when Pedro Pereira from Amsterdam did so with a group of Portuguese Jews.

The English East India Company, looking for commercial opportunities in India and the Far East, wanted to break the monopoly held by Portugal in trading with precious stones to and from the Indian subcontinent. Therefore the company decided to build a fort in south India in 1639 which they named Fort St. George and the city of Madras grew up around it. This was the first settlement of the East India Company. The company's policy was that trading was permitted only to its shareholders or to those who had been given special trading rights.

Those who traded on their own were considered interlopers and met opposition to their doing so. The Jewish traders on the coasts of India were interlopers in the main. With time, their trading acumen, their specialization in diamonds and precious stones, and their relations with the local rulers were seen as beneficial to St. George, and they were gradually accepted as honorable citizens of St. George/Madras.

Jews from Leghorn and the Caribbean exported coral to India together with precious textiles and European ornaments. From India

the Jews exported diamonds, precious or semi-precious stones, such as rubies, emeralds, opals, topazes, and pearls.

One of the first Jews who came to Madras with special permission to reside and trade there was Jacques (Jaime) de Paiva (Pavia), originally from Amsterdam. Through his good relations with the rulers, he acquired mines in the kingdom of Gloconda, neighboring Madras. At the same time he managed to convince the English authorities to permit Jews to settle in Madras, and he was the one who organized the Jews into the semblance of a community. On a plot of land in the suburbs he established a Jewish cemetery. During one of his trips to the mines he owned, he fell ill and died in Madras and was buried in its Jewish cemetery. On his tombstone we find that he died in the month of Tishri 5548 1687.

Incidentally, his wife, also a Portuguese Jewess, fell in love with the English governor of Madras, Elihu Yale, and went to live with him, causing quite a scandal within Madras' colonial society. Governor Yale later achieved fame when he gave a large donation to the University of New Haven in Connecticut, which was then named after him, the Yale University. Hieromima de Paiva and the son she had with him died in South Africa.

As far as the mention of mining in Gloconda, two other Jews Salvador Rodrigues and Antonio do Porto after being refused to trade in Madras as interlopers, started mining projects in Gloconda. Their excellent relations with the local rulers were so beneficial to the Madras authorities that these gentlemen became widely respected in the city. Gradually, the attitude towards Jewish traders became more positive. The Amsterdam and London Portuguese Jews who began to settle in Madras were joined by Sephardim coming from Leghorn and the Caribbean islands. Thus the community formed an official body, Colony of Jewish Traders, in 1687, whose board included Jaime de Paiva, Pedro Pereira, Antonio do Porto, and Fernando Mendes Henriques. The number of Jews residing in Madras cannot be verified, though their number in the municipality demonstrates their importance.

On 29 September 1688, Governor Elihu Yale founded the Municipality of Madras, composed of a mayor, 12 alderman appointed for life, and a council of 60 citizens. The mayor was elected by the alderman who consisted of three Company employees, one Frenchman, three Jews, two Portuguese, and two local citizens. This shows the proportional weight of Jewish representation.

The first three Jewish alderman were Bartolomeo Rodrigues, Domingo do Porto, and Alvaro da Fonseca who had arrived from

Covalao, India, where they supposedly lived as Portuguese. Upon arrival in Madras, they became openly Jewish. At first they were regarded as interlopers, but over the years they came to own the largest trading company in Madras which dealt with precious stones, coral, amber, sandalwood and its range was all of India and Burma, Indonesia, China, and the Philippines.

Bartolomeo Rodrigues, known also as Jacob de Sequeira was president of the company. An English Jew, he became one of the most prominent citizens of Madras. After his death in 1692, he was replaced by his partner, Alvaro da Fonseca, known also as Jacob Jesurun Alvares. (Some of the Portuguese Jews in Madras used their Portuguese names on their visits to Goa and Saint Tome that were in Portuguese hands and when the Inquisition was active, and their Jewish names in Madras. Alvaro da Fonseca came from the English Caribbean island of Nevis. Under his management the company became even larger and owned its own ships for transport from Madras to Europe.

The East India Company used Portuguese Jews, based in Madras, in its diplomatic efforts to expand English trading. The most prominent of these Jewish diplomats was Avraham Navarro. He started his career as an interpreter and linguist and took part in a special mission to China that tried to convince the Chinese emperor to open the port of Amoy to international trade. The mission failed and Navarro became a company employee in Madras. When the Mogul Empire became aggressive toward the English traders, Navarro was sent on a mission to the Mogul ruler Aurangzeb, and in very complex negotiations with the emperor himself obtained permission (firman) for the English trade. He died in 1692.

The Jewish trading houses grew larger and continually expanded their international aspect. The trade in precious stones and gems became a science. The greatest specialist in the science of diamond polishing, in stone cutting, and in gem appreciation was Isaac Sardo Abendana (1662-1709). Originally from Holland, an observant Jew who knew Hebrew, he became scientific advisor to most trading companies in Madras and a personal friend of the governor, William Pitt. Curiously enough in his testament, Pitt stipulates that if his widow was to remarry it should be only in a city where there is a synagogue. Madras had no synagogue. His widow married a German Lutheran.

The large Jewish companies in Madras began slowly to move to London, leaving only a family member in Madras. The large trading house of de Castro, founded by Samuel de Castro, moved from Curacao to Madras and then gradually to London, where the company

prospered. Another sizable trading house was that of Salomon Franco of Leghorn, who after flourishing in Madras moved the trading house to London. The largest trader in Madras, Alvaro da Fonseca, moved when very prosperous to London where he became one of the specialists in diamond appraisal.

By the mid-eighteenth century there were almost no Portuguese Jews in Madras. The gravestones of the old Jewish cemetery were moved to the Central Park of Madras in 1934 with the gate of the cemetery on which is written Beit ha-Haim in Hebrew letters, the last vestige of Jewish presence in Madras in the seventeenth century.

The East India Company has been characterized as a company that owned a country. They issued coins for many years which circulated throughout India. Several are illustrated.



THE MOST HISTORICALLY IMPORTANT ANCIENT JEWISH COIN

By Marvin Tameanko

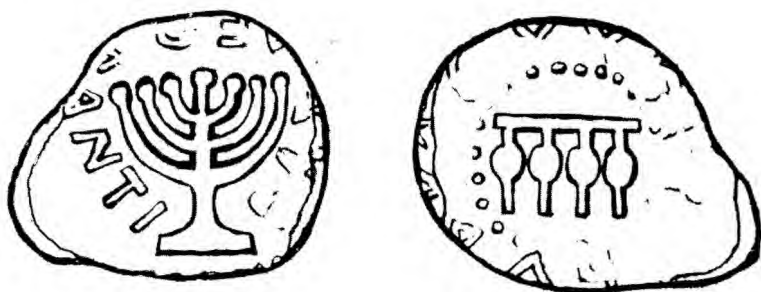
"Which ancient Jewish coin is the most important in history?" This question is asked frequently so I always have the answer at my finger tips. In reply I say that, in my opinion, the most important ancient Jewish coin is the small bronze coin struck in final years of the last reigning Hasmonean king, Mattathias Antigonus (Matatayah), 40-37 BC. This remarkable coin is famous because it displays a menorah and the table of the show bread on its surfaces. These two artifacts were located in the Second Temple in Jerusalem at that time and the images on the coin are probably accurate depictions. Far beyond this fact, the coin is historically important because it carried inscriptions in ancient paleo-Hebrew letters on the reverse and in Greek, the 'lingua franca' of the middle east, on the obverse.

Ancient Hebrew was not spoken by the Jews at that time and had been replaced by a related language, Aramaic, which was the common language of the eastern world. Ancient Hebrew was used on coins to evoke feelings of pride in the Jewish religion and heritage. Most important, this coin shows the menorah for the first, and last, time on ancient Jewish coinage. This candelabrum was considered to be holy so its depiction in artwork was a sacrilege. Also, the table of the show bread was sacred and illustrations of it were similarly prohibited. In fact, the Babylonian Talmud, (Abod. Zar. 43.1), even suggested that it was forbidden to make copies of the menorah and the table for use in homes.

In a rebellion in 40 BC Mattathias had been declared King of the Jews and also the High Priest, and a violent civil war between the supporters of Herod I and those of Mattathias, the last descendant of the Hasmonean dynasty, broke out. At that time Mattathias was politically supported by the Parthians and was being besieged in the fortified Temple Mount by Herod and his Roman allies. In the last months of this siege a desperate Mattathias issued a plea calling on all the Jews in the land to help him in preventing the Temple from falling into the hands of the pagan Romans and Herod, who showed little respect for Jewish traditions. This plea may have been a verbal proclamation but it was accompanied by a

small bronze, coin-like medal, unrelated by size and weight to the denominations then circulating, and which showed the menorah and the table of the show bread from the Temple. In ancient times, all such precious artifacts were potential spoils of war for the victors and this coin called upon the Jews to join Mattathias' struggle in preventing these holy objects from falling into Roman hands. Besides, in desperate wartime, it was usual for the besieged to melt down such artifacts and make weapons to fight with or to fabricate coins to pay for supplies. It is possible that the bronze coins of Mattathias, issued as propaganda, were themselves made out of the melted down Temple artifacts including the menorah and table of the show bread.

The menorah coins were of poor quality, made of a heavily leaded copper alloy, crudely struck on rough, irregular thin blanks, indicating the haste with which they were manufactured. Few have survived the ravages of time and only about thirty are known to exist today. The coins were probably struck in a mint facility set up inside one of the Temple Mount buildings. The dies for this coin type were competently engraved but the crude blanks resulted in a very unsatisfactory product. All these coins have incomplete inscriptions and are usually struck well off the flan. Furthermore, the lead alloy used for the coins deteriorates or corrodes when in contact with moisture and the earth, leaving a rough, pitted coin surface. The illustration below shows a typical example of these coins as found and a fully reconstructed coin to show what the coin could have looked like.



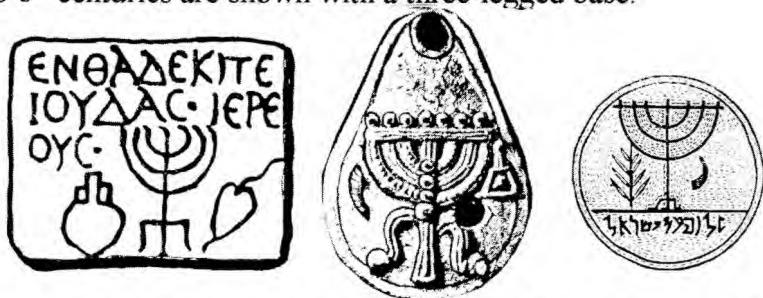
The lead-bronze coin, 15-millimeters in diameter, of Mattathias Antigonus, crudely struck as usually found, issued in about 39 BC, showing the menorah and the table of the show bread. *Ancient Jewish Coinage*, Vol. I, by Ya'akov Meshorer, type Z1.



The same coin reconstructed to show fully the design elements and the inscriptions. The obverse legend in Greek letters is **BASILEOS ANTI**, the abbreviation for 'of King Antigonos'. The paleo-Hebrew letters around the table state, **MTTYH KHN GDVL**, meaning 'Mattityaha the High Priest' (Kohen Godol).

What makes this coin outstanding is the appearance of the menorah, the symbol, 'par excellence', of the Jewish nation. The Star of David (Magen David), considered the principal emblem of the Jews today is actually a decorative and magical symbol adapted for use by Jews only in the 14th century AD. The menorah is much older and it is first described in the Torah, Exodus 25: 31-40 and also 37: 17-24. Hundreds of monographs and articles have been written to explain the menorah's origin and meaning but for the purposes of this essay, it can be said that its shape was based on a natural form, perhaps the Moriah plant, a seven-branch shrub that grew in Jerusalem. Its many meanings are contained in Jewish legends but basically the menorah was a symbol of G-d and his "Streaming Light and Law." After the destruction of the Second Temple in AD 70, this candelabrum was taken away by the Roman victors but reappeared in mosaics, wall paintings, on gemstones, seals, lamps, sculptures, glass vessels, tombstones, and architecture. In the synagogues that replaced the Temple the 'Ner Tamid' the Eternal (Perpetual) Light, continually burning over the Torah shrine, took the place of the symbolic menorah. This light was originally the most westerly branch of the menorah and was kept burning as a pilot-light, actually called a 'shamash' (literally, servant), to provide fire for the lighting of the other six branches. As the menorah's shamas was always lit it evolved into the later Ner Tamid. To historians, the menorah on the coin of Mattathias is known as the earliest depiction of the candelabrum and so is often used to formulate the assumptions about its actual appearance.

The most vexing problem in the identification of the form and shape of the Temple's original menorah is the inconsistency of the descriptions and the many different images of it seen in artwork. The menorah on Mattathias' coin was probably observed first hand by the die engraver who was in the Temple during the siege so it is considered to be the most accurate illustration. However, it is shown on these coins as having a flat bottomed, triangular shaped base while many other menorahs of the Second Temple period are depicted and described as having a base made up of three legs or prongs. Traditionally in the east, objects were made with three, not four, legs so that they could sit level and stable on uneven stone floors. Therefore, a menorah designed to sit on a floor could have had a three-legged base but a small candelabrum, meant to be placed on a table, might have had a flat base. The issue was resolved by historians who suggested that the Temple contained many candelabrum, and some may have been floor models while others sat on pedestals or tables. Indeed, the Mishna, Chag. 3.8, mentioned that the Temple had a second and even third set of all the sacred utensils in case one set became unclean. On the other hand, the artists who engraved the menorah may simply have misinterpreted the lines of the three legs as being a triangular solid base. The fact is that most of the menorahs in the artwork of the 2nd to 6th centuries are shown with a three-legged base.



Menorahs from a 3rd century tombstone in Rome, from a 4th century lamp from Palestine, and from a mosaic floor in the 6th century synagogue in Jericho, all showing a three-legged base.

Another debate about the shape of the base of the menorah revolved around the fact that the candelabrum seen carried as booty by the Romans in the relief sculpture on the Arch of Titus in Rome depicted a two-level, hexagonal shaped base made up with panels of sculpted animal and human forms. This menorah was taken from the Temple before it was destroyed in AD 70 and it is supposed

that it was an accurate depiction because the Roman artist could closely examine it before he carved his panel. The human and animal images on a temple artifact would have violated the Second Commandment so most historians rationalize this by saying that the menorah on the arch of Titus was a new candelabrum, replacing the original from Mattathias' days, commissioned by Herod the Great, 40 BC-AD 4, when he renovated the Temple. Herod was not noted for respecting the injunctions of the Second commandment and he introduced many Roman-style images into the Temple precinct and the city of Jerusalem.



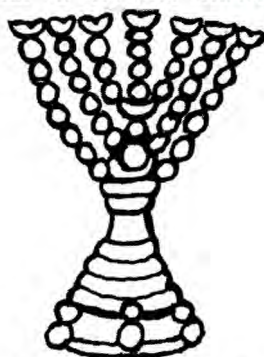
A part of the sculptural panel inside the Arch of Titus in Rome showing the menorah taken from the Temple as booty in AD 70 and paraded in the triumph of Vespasian and Titus.

Despite this logical explanation the State of Israel, after its creation in 1948, adopted Herod's menorah, complete with the sculpted base, from the arch of Titus, as the official emblem of the Jewish state. It appears on all government documents, seals and medals and can be seen on the one and one-half pound (lira) coins struck in 1963-1980. Personally, I find the menorah of Mattathias to be more beautiful, artistic and satisfactory as a Jewish emblem for Israel.



The one-half pound coin struck in Israel in 1963, showing the official emblem of the nation, the menorah based on Herod's candelabrum from the arch of Titus in Rome. *Standard Catalog of World Coins, KM #5723.*

The second point of contention about the historical menorah concerns the actual shape of the branches or arms of the lamp. The coin of Mattathias shows these arms as curved and growing symmetrically from the main stem. However, some Jewish artwork, especially the wall paintings found in the mid 3rd century AD synagogue in Dura Europos, shows a menorah with straight branches growing diagonally upwards from the main stem. As well, Maimonides, (Moses Ben Maimon), the great medieval rabbi, believed that the Second Temple's menorah had straight branches growing diagonally from the center. In 1982, The Lubavitcher Rabbi confirmed and supported Maimonides' description of the menorah and his students produced a drawing showing the candelabrum with straight branches growing upward at an angle of forty-five degrees, very similar to the one shown in the synagogue in Dura Europos.



The menorah painted over the Torah niche in the wall of the synagogue of Dura Europos, similar to the description given by Maimonides, drawn from *Jewish Symbols in the Greco-Roman Period* by E. R. Goodenough, abridged by J. Neusner, illustration 29.

To further complicate the conclusions about the menorah's appearance, other ancient Jewish rabbinical authorities, especially Rabbi Ibn Ezra, stated that the branches of the menorah were indeed curved forms. Also, most 2nd to 6th century AD artifacts showing a menorah, such as lamps, mosaic floors, and tomb stones, show a menorah with curved branches. If ancient coin collectors are permitted to express an opinion on this matter, they would point to a rare, bronze coin struck in Jerusalem during the reign of the Umayyad Caliphate, AD 695-759, which shows a menorah with curved branches. Even though the examples of these coins usually show an abbreviated candelabrum with five arms instead of seven, they definitely shows arms of the lamp curved and with a three-footed base as usually described on the Temple menorah.



A rare Umayyad fals coin, struck in Jerusalem in AD 695-759, showing the menorah but with five branches. A photo of the coin is illustrated in the condition it is usually found in on the top and the author's reconstruction drawing on the bottom. *Catalogue of Arab-Byzantine Coins and Post Reform Umayyad Coins* by J. Walker, coin 605. Photo of the coin courtesy of the Classical Numismatic Group (CNG)

Perhaps the Jews in the new Umayyad province of Bilad as Sham (Palestine) were given the task of operating the mint in Jerusalem and they were influential enough to be allowed to represent their nation on the local bronze coinage. The central legend on the reverse of the coin unequivocally states that "Mohammad is the Prophet of Allah," but this in no way diluted the Jewish symbolism of the menorah on the obverse, the more important side of the coin. In retrospect, could this coin have also been issued as a propaganda piece, similar to the menorah coin of Mattathias struck 750 years earlier in 39 BC, to rally the Jews of Jerusalem to join their Moslem neighbors in resisting an impending attack by the Byzantines and to prevent the Temple Mount from falling into the hands of the new Romans? This would be a true reflection of history repeating itself and a theory proving that the menorah coin of Mattathias was certainly the most important coin in Jewish folklore.

Currency Notes of the Palestine Currency Board

A book review by Edward Schuman

The lore of the Palestine Control Board and its bank notes is stronger today than ever before. Conflict between Israel and the emerging Palestine state has brought the topic to the forefront with the demand for Palestinian banknotes at an all time high.

Jack Fisher authored a series of articles published in the SHEKEL and the Journal of Israel Numismatics some forty years ago in which, among other things, he attempted to record the population of the two higher denomination notes. My late friend and A.I.N.A. life member Sidney Olson wrote many articles pertaining to notes in the Couper collection he purchased in England. His 100 pound note, now owned by J.J. Van Grover, and proof notes were well written in the SHEKEL. Five years ago, Howard Berlin published his book *The Coins and Banknotes of Palestine under the British Mandate, 1927-1947* which was the last word on the subject.

The Currency Notes of the Palestine Currency Board by Raphael Dabbah is the new definitive book on the subject. The text is a well researched account of the notes issued by the Currency Board from numerous archives in England and Israel. Many of the notes are displayed in their full size in this large format book which is printed on expensive glossy stock paper. Each date variety and serial number prefix is reproduced in reduced format. Trial printings and proofs from prominent collections are illustrated in true color. Official notices and placards relating to the currency are illustrated.

In addition, Raphael Dabbah provides information on the fiscal economy of the Yishuv at the time of the first World War. The emergency checks issued by the Anglo Palestine Bank, the Jaffa Merchants Association food tokens and the Tel Aviv Committee small change notes have been well researched. There are chapters on the Egyptian currency used in Palestine from 1914-1927 prior to the formation of the currency board. The book covers proposals for the introduction of currency to Palestine, anecodes relating to the currency notes, detailed drawings of original artwork, descriptions of the images on the notes, short biographies of the signatories and the story of the end of the Palestine Currency Board with the transfer of its assets to the new State of Israel.

The Currency Notes of the Palestine Control Board contains everything one would want to know on the subject and is highly recommended.

RABBI ISAAC LURIA

By the middle of the sixteenth century, relentless persecution had so dimmed hopes for a better day that many Jews turned in desperation to the mystics, cabalists and false messiahs who held out a promise of salvation. Isaac Luria was a charismatic preacher from the Galilee whose teachings challenged the regnant Jewish doctrines of his day and undermined rabbinical authority. He communed with the spirits of the living and the dead, performing miracles and restoring the lost souls of those who accepted his revolutionary teachings. An ascetic messianic figure, he endured great, largely self inflicted suffering during his lifetime.

Isaac Luria came to be called Ha-Ari, 'the Lion', after the initials of Ha-Elohi Rabbi Yizhak. Rabbi Isaac was born at Jerusalem in 1534. His father's family were Ashkenazi emigrants from Germany, and his mother belonged to the Sephardi Frances family, perhaps exiles from the Spanish expulsion of 1492. Legend shrouds his early life, suggesting that at seven years of age he went to Egypt with his mother, shortly after the death of his father. He was brought up by his uncle, a wealthy tax farmer in Cairo who saw that his nephew had the best Jewish teachers. At age 15 he married his cousin, thus was free to continue his studies without the concern of earning a livelihood.

At a later date, he later studied the Kabbalah under the Polish Kabbalist Kalonymus in Jerusalem. History verifies that he studied in Egypt under David ben Solomon ibn Abi Zimra and his successor Bezalel Ashkenazi, both masters of *halakha*, the orthodox legal system.

Luria, like all true students of perennial wisdom, did not seek to alter or add to the Kabbalah. He took the tradition, especially as it was expounded in the *Zohar* as the framework and guide for his profoundly intuitive meditations, and his insight and rational comprehension were solidly grounded in the daily discipline of the ethical life. Like all true learners, he brought a fresh perspective to the sacred subjects he studied.

In 1559, Luria made his headquarters in Safed where he attracted a small community of followers. A visionary, he claimed to have discoursed with the prophet Elijah and with the great teachers of the past. With his followers, Luria could be found praying and meditating regularly at the tomb of Shimon ben Yohai, reputed author of the *Zohar*.

Isaac Luria refused to commit his seminal teachings to written form. When his disciples pleaded with him to do so, he replied: "It is impossible because all things are interrelated. I can hardly open my mouth to speak without feeling as though the sea burst its dams and overflowed. How then

shall I express what my soul had received, and how can I put it down in a book?"

Despite his refusal to give his teachings a public forum, the purity of his character and his compassionate insight became known throughout the centers of mystical study in Egypt, Italy and central Europe. Many of his closest disciples gathered about Hayyim Vital after his death, and Vital wrote down as much of the doctrine as could be reduced to words. Wide circulation of his work due to the invention of printing took his teaching to every corner of Europe.

Eventually Luria's ideas followed his reputation, and for two centuries they electrified and transformed popular Jewish religion and deeply affected late Renaissance thinkers.

Whilst his individual instructions in meditation could not be passed on, since they varied in accordance with the character and temperament of each disciple, the spirit of his inward work for restoration is intimated in an intuitive reading of one of his liturgical prayers, still in use today.

The Isaac Luria medal was designed by Oscar Harris, sculpted by James Ferrel and minted at the Franklin Mint. It is medal number 54 of the Medallic History of the Jewish People sponsored by the Judaic Heritage Society.



Elie Metchnikoff

Russian bronze medal dedicated to Elie Metchnikoff, Russian Jewish zoologist and microbiologist. Front of the medal shows portrait of the scientist, text in Russian reads: "E. Metchnikoff, 1845-1916." Metchnikov's expression is written on the reverse side, that propose: "To turn all energy of people, who still want to fight, against visible and invisible microbes".

The medal was designed by Russian sculptor Kerbel. Minted by the LMD (Leningrad Mint), and so marked on the medal which is made of bronze. Size: 2 3/8" (60mm.)



Elie Metchnikoff was a Russian biologist, born in 1845 at Ivanovka, near Kharkov. Mechnikoff's father was an officer in the Russian Army's Imperial Guard. Mechnikoff's mother was Jewish, her family name was Neakovich. After graduating from the University of Kharkov he went to Germany for further training in biology. A succession of important discoveries in embryology earned Metchnikoff a reputation for originality and acuteness of observation, and in 1870 he returned to Russia where he was appointed professor extraordinarius at the University of Odessa.

He lectured at the university for the next twelve years until the political upheavals and persecution of the Jews that followed the assassination of Czar Alexander II led Metchnikoff to leave Odessa in 1882. He went to Messina, a place especially favorable for the study of marine organisms. Here, during the course of studies on jellyfish and sponges, he began to turn his attention to the remarkable behavior of certain amoeba-like cells that ingest and destroy foreign particles in the body. Metchnikoff developed the theory that these cells, which he named "phagocytes," served to engulf and digest bacterial invaders of the organism. He set forth this thesis in an essay "The Struggle of the Organism Against Microbes" written in 1884. He introduced the theory of phagocytosis, i.e., that certain white blood cells are able to engulf and destroy harmful substances such as bacteria. He developed a theory that lactic-acid bacteria (*B. acidophilus*) in the digestive tract could, by preventing decay and corrosion prolong life; and with P. P. É. Roux he experimented with calomel ointment as a treatment for syphilis. His writings include *Immunity in Infectious Diseases* published in 1905.

In 1888 Louis Pasteur invited him to Paris and gave him a laboratory at the Ecole Normale. When the Pasteur Institute was established, Metchnikoff became its deputy director. To this laboratory Metchnikoff attracted a large numbers of scientists, whose researches established the validity of the phagocytosis theory.

Metchnikoff later became interested in the problems of biological aging. In "The Nature of Man, 1904" he advanced the idea that senile changes result from toxins produced by bacteria in the intestine. To prevent these "unhealthy fermentations," Metchnikoff advocated the inclusion of sour milk in the diet.

In 1908 Metchnikoff shared the Nobel Prize for Medicine with Ehrlich for his work on immunity.

Metchnikoff died in 1916.

Alexander Borisovich Goldenweizer



Russian bronze medal dedicated to Alexander Borisovich Goldenweizer (1875- 1961), Russian - Jewish composer and piano player, teacher, writer, doctor of art criticism, one of the founders of the Moscow

piano-players school, he was friend of the Great Russian writer Leo Tolstoy. Front of medal shows composer's portrait, head facing right. Reverse side of the medal shows a concert grand piano. The text in Russian reads: Alexander Goldenweizer, the date of his birth and death. (1875-1961). Medal was designed by the Russian sculptor I. Kamshilov, minted in 1975, by the LMD (Leningrad Mint), and so marked on the medal.

In 1906, the 31 year-old pianist Alexander Goldenweizer was granted a professorship at the Moscow Conservatory. Looking for a guaranteed salary, this richly endowed performer went the way of many of his colleagues and took up teaching. This eventually became his main occupation. A very wise and astute man, Goldenweizer was able to see through the character of each of his more than 200 students, helping them find their own, special, way in music. The result of this amazing insight was a assemblage of outstanding musicians, each boasting a performing style and manner all his own.

Alexander Goldenweizer taught at the Moscow Conservatory for 55 years and for those years he kept performing, he continued dazzling the audiences with his deep understanding of what he was playing and his impeccable technique.

It was in 1896 that the 21 year-old pianist Goldenweizer first met Leo Tolstoy. A devout fan of classical music, the great novelist enjoyed rubbing shoulders with musicians, especially the pianist and composer Sergei Taneyev who once brought along his young student. The Tolstoys liked Alexander Goldenweizer very much and he eventually became a dear friend of the whole family. Leo Tolstoy and Alexander corresponded for many years running, up until the writer's death in 1910.

Each time he visited with the Tolstoy's at their Yasnaya Polyana estate, they invariably asked him to play something. Alexander happily obliged playing both for the family and the peasants who flocked in from nearby villages. Alexander usually accompanied those improvised concerts with brief lectures about composers and their music. Goldenweizer died in 1961.

THE BIALYSTOK UPRISING

Shortly after the outbreak of World War II, the Germans entered Bialystok first occupying it from September 15 until September 22 1939, when it was transferred to the Soviets. The second German occupation was from June 27, 1941, to July 27, 1944. At that time, some 50,000 Jews lived in Bialystok and about 350,000 in the whole province. On the day following the second German occupation, known as "Red Friday", the Germans burned down the Jewish quarter, including the synagogue and at least 2000 Jews who had been driven inside. Other similar events followed in rapid succession. On July 3, 300 of the Jewish intelligentsia were rounded up and taken to Pietrasze, a field outside the town, and murdered and on July 12, over 3000 Jewish men were put to death there.

On August 1, some 50,000 Jews were segregated into a closed Ghetto. Every Jew in the 15-65 age group was forced to work and the Germans meted out physical punishment, including death sentences to anyone attempting to avoid or resist forced labor.

Mordechai Tenenbaum, whose face is pictured on the Bialystok Ghetto Uprising medal issued by the Ghetto Fighter's House in Israel, was born in Warsaw in 1916. Upon the outbreak of WWII he was active in organizing special seminars for Dror movement activists, visiting branches in outlying cities and towns, and transmitting funds and materials to them. He crossed borders and, under threat of danger, kept contact between the Dror branches throughout the occupied areas.

With the German occupation in 1941 he increased his activities, seeking hideouts for his comrades and bringing groups of pioneers from all the movements to Bialystok, accompanying them on their way. His contingent of activists brought the news to Warsaw about the mass killings of Jews and called for organized armed resistance. In Warsaw he posed as a Tatar, using a forged passport issued with the name Yussuf Tamaroff. While working in Vilnius, he established contact with the anti-Nazi Austrian sergeant Anton Schmid in the German army, who later paid with his life for his aid to Jews.

After the Great Aktion (mass deportations) in the Warsaw ghetto of the summer of 1942, there was a decision of the Jewish Fighting Organization, on Sept. 12, 1942, to organize armed resistance in the other key ghettos. Mordechai Tenenbaum was put in charge of organizing the fighters of the Bialystok ghetto. He succeeded in uniting two underground factions in the Bialystok ghetto and to prepare for an uprising on a day when the Germans would try to liquidate the ghetto. The Judenrat chairman Efraim Barasz and other Bialystok Jews were reluctant to accept

this, as they believed this productive ghetto would remain untouched by the Germans.

In August 1943, the Germans did come to liquidate the ghetto. On the night of August 15-16, 1943, the Bialystok Ghetto was enveloped in three tight rings of Wehrmacht and SS forces-armed with heavy and light weapons and artillery and by Ukrainian auxiliary forces. The chairman of the Judenrat was informed that the ghetto inhabitants would be relocated to Lublin. Some 30,000 Jews, exhausted, spent, and burdened with whatever possessions they could carry, streamed toward the evacuation point.

At that precise moment, the Jewish underground in the ghetto launched an uprising. Flyers had been disseminated to the population to disobey the German evacuation order. For five days, fierce battles raged in the ghetto between forces that were vastly unequal in size, training, and equipment. A large detachment of German soldiers and police, backed by armored vehicles and tanks, was brought into the ghetto, and the main bunker of the underground was surrounded on August 19. The Germans killed all the underground fighters, except one, that day.

Deportations from the ghetto began on August 18 and went on for three days, in the course of which most inhabitants of the ghetto were sent to extermination in Majdanek and Treblinka. The 2,000 Jews who were left behind were deported three weeks later.

For a long time, the circumstances of Tenenbaum's death were unknown, despite searches conducted afterwards in the Poniatowa and Trawniki camps. The historian Dr. Datner has determined that Mordechai Tenenbaum, together with his deputy Daniel Moszkowic, committed suicide rather than falling into German hands. On April 18, 1945, he was posthumously awarded the Gruenwald Cross, Third Class, by the Polish Army High Command.



King Casimir the Great: Benefactor of the Jews

In 1264, Boleslaus the Pious, King of Poland, granted Jews a privilege known as the Kalisz statute. According to this statute Jews were exempted from municipal and castellan jurisdiction and were subject only to princely courts. The same statute granted Jews free trade and the right to conduct money lending operations which were, however, limited only to loans made on security of "immovable property". The Kalisz statute, described the Jews as "slaves of the treasury", and ensured protection of persons, property and freedom in conducting religious rites. Jews were also given the opportunity to organize their internal life on the principle of self-government of their individual communities.

These privileges resulted in hostile reactions against the Jews by the Catholic clergy. In 1267, the Council of Wroclaw created segregated Jewish quarters in cities and towns and ordered Jews to wear a special emblem. Jews were banned from holding offices where Christians would be subordinated to them and were forbidden to build more than one prayer house in each town.

Casimir the Great (1333-1370) exhibited a positive relationship to the Jews in his kingdom. On October 9, 1334, he confirmed the privileges granted to Jewish Poles in 1264 by Boleslaus V. Under penalty of death, he prohibited the kidnapping of Jewish children for the purpose of forcible Christian baptism. He inflicted heavy punishment for the desecration of Jewish cemeteries. Although Jews were living in Poland earlier, Casimir allowed them to settle in Poland in great numbers and protected them as people of the king.

He raised the standard of living in his realm by promoted commerce and industry while protecting the interests of the Jews. Money circulation was one of the most important factors in the country's development. The Jews played an important role as bankers at that time. King Casimir the Great announced a law limiting the yearly interest issued by Jewish bankers to 108%. From today's perspective, it was a huge amount, but in those times it was customary to sometimes charge several hundred percent interest. Because of that, and because Jews were known to quickly accrue great wealth, they were not liked by the city's non Jewish population. Jewish traders were also known to often break the guilds' regulations.

Aware of the many advantages which might derive from the experience of Jewish merchants, Casimir granted the Jews the right of renting and mortgaging the estates of the nobility, the right of free transit throughout the entire country and the right of residing in cities, towns and villages.

Casimir was equally liberal in enforcing respect for the Jew. One of the statements in his charter to the Jews states that no one has the right to cause injury if a Jew enters the house of a Christian. Every Jew was permitted to visit the municipal baths in safety and pay the same fee as the Christian. These concessions to the Jews were in clear contradiction to the attitudes expressed by the local government and the Church.

The King insisted on placing Jewish legal cases under his own jurisdiction, and removing them out of the hands of municipal and church authorities to assure justice for the Jews. A Jewish judge handled court cases arising from the inner life of the Jewish community. These were held in the synagogue or some other place selected by representatives of the Jewish community. The role of process server was assigned to a synagogue official.

An interesting interlude in the life of Casimir is recorded by a responsible Polish historian who relates the story of the King's infatuation with the beautiful Jewess Estherka. This Jewish belle, the daughter of a tailor, allegedly captured the heart of the King so completely that in 1356 he abandoned a former favorite for her sake. Estherka lived in the royal palace of Lobzova, near Cracow. She bore the King two daughters who were brought up by their mother in the Jewish religion, and two sons who were raised as Christians and became the heads of several noble families. Estherka was killed during the persecution to which the Jews were subjected by Casimir's successor, Louis of Hungary.

A portrait of King Casimir appears on a modern 50 zolotny bank note issued by the central bank of Poland.



Jewish History in Rouen

The presence of Jews in Rouen goes back to at least the early 11th century. From 1007 or 1009 under Richard, duke of Normandy, Rouen Jewry suffered from the persecutions which affected the Jews of France in general. A notable of the town, Jacob b. Jekuthiel, interceded with Pope John XVIII, who called for a cessation of the persecutions throughout France. With the exception of Metz, Rouen was the only locality in what is now France where several Jews were put to death and others forced to accept baptism at the time of the First Crusade. At that time Rouen, like the rest of Normandy, was under the dominion of the English crown.

It was probably to these Jews that the English king William II Rufus granted the right to return to Judaism. During the 12th century the Jews of Rouen were placed under the authority of a local bailiff and not under the commissioner of the Jews of Normandy, who may have been Peter of Cluny mentioned as the "Jewish King of Rouen." A number of London Jews owned houses in the Jewish quarter of Rouen, while some Jews of Rouen had debtors in England. Rouen's Jews were engaged in moneylending to a lesser extent than the Jews of England. The Jewish quarter, the "Rue as Gyeus," became the modern Rue des Juifs. One house at the beginning of the street is said to have served as a synagogue and another as the school. The cemetery, situated outside the town, was referred to as Mont-aux-Juifs.

Archaeological discoveries in the 1970s and the study of manuscripts have revealed that, owing to the wrong identification of places mentioned in these manuscripts, many of them relating to Rouen (the capital of Normandy in the Middle Ages) were ascribed to other cities. The ancient Latin name Rothomagus was shortened in the Middle Ages to Rothoma or Rodom and those names were thereafter often wrongly copied. As a result, many documents and scholars belonging to Rouen were associated with other places. As a result, Rouen is now known to have been the seat of a much more important Jewish community than was previously assumed.

Rouen's return to French sovereignty appears to have been followed by a decline in the community, as evidenced by their limited contribution to the poll tax of the Jews of Normandy. A new and even smaller community was reestablished in Rouen after 1359. After the "final" expulsion, there were no Jews in the city until the arrival of some Marranos at the close of the 16th century. In addition to being merchants, they also included a number of physicians. Although outwardly practicing Christian observances they owned their own cemetery. From 1632, however, the so-called

"Portuguese merchants" were accused of Judaizing. In spite of several severe judgments against them, other Marranos continued to arrive. Those who lived there at the beginning of the century eventually emigrated to Amsterdam, Antwerp, and Hamburg, whereas those who arrived in the second half of the 17th century were attracted by the new Jewish community in London.

By the 18th century the Marrano community had disappeared, but at the century's end a new Jewish community was established, composed almost entirely of Alsatian Jews, who owned a cemetery from at least 1786. Another community was formed immediately after the French Revolution.

In 1917 the financial crisis following the great war caused many cities to issue notgeld for the day to day commerce. A 50 centimes and one franc notgeld from Rouen are illustrated.



Like many other Jewish communities in post Holocaust Europe, French Jewry confronted the massive task of reconstruction with despair and trepidation. Throughout France, Jews agonized over the disappearance of hundreds of small communities and the reduction of many large settlements to a mere handful of Jewish families. However, in comparison with other European Jewish communities, the situation of French Jewry after liberation seemed far from hopeless, since a large community had survived that could still reassert itself. The continuous influx of Jewish survivors from displaced person's camps and emerging from hiding of over thirty - five thousand Jews, made France the most populous Jewish community on the continent.

The Rouen synagogue, destroyed during the bombardment in 1940, was rebuilt by the small community in 1950. The community grew to 500 members in 1960 and, after the influx of Jews from North Africa, numbered around 1,000 in 1971.

The Chicago Hebrew Institute

The Chicago Hebrew Institute was organized in 1903 on the Near West Side of Chicago. Its purpose was to promote the moral, physical, religious, and civic welfare of the many Jewish immigrants and residents who had emigrated to Chicago. The institute served as a key institution in the Americanization of Eastern European immigrants. In addition to classes in citizenship, English, commerce, domestic science, Jewish culture, literature, art, physical culture, drama, and music, it offered Jewish people a diverse range of experiences in Jewish American life, through programs in adult education, along with a library, a Jewish museum, and a summer camp for girls.

The illustrated medal from the institute appears to be a sports medal. Within a Star of David are the letters C H I , the abbreviation for the Chicago Hebrew Institute.

Philip L. Seman, director from 1913 to 1945, described the institute as “frankly Jewish and staunchly American.” The institute changed its name to the Jewish People's Institute in 1922 and operated from a new building in North Lawndale after 1926. A forerunner of today's Jewish Community Centers, the Jewish People's Institute served as a major community center for Chicago Jewry and gained national recognition with its successful programs in education and religion, along with vocational and recreational activities.



The Early Career of Herod the Great

by David Hendin

So many times when we read the name of Herod the Great, we see him referred to as the "Idumaeon" King Herod. This is true, albeit somewhat misleading, since it suggests that he was some kind of an interloper, and not a true Jewish king. In fact, Herod was a third generation descendant from a willing and complete proselyte to Judaism.

It was once widely believed that the Jews under John Hyrcanus I (135-104 BC) conquered the Idumaeans, who occupied the south of Judea, and forced their conversion to Judaism. Based on a careful reading of Strabo, however, scholars have reassessed this view: "The Idumaeans are Nabataeans, but owing to a sedition they were banished from there, joined the Judaeans, and shared in the same customs with them." (Geog. 16.2.34) Thus, according to Peter Richardson in his book *Herod: King of the Jews and Friend of the Romans*, "The reassessment of Idumaeon conversion means that Herod's attachment to Judaism resulted from his grandfather's voluntary adherence and willing 'full' conversion to the Temple cult in Jerusalem and not from a forced submission to a bare bones form of Judaism."

Richardson cites a number of interesting points in favor of this argument, including after John Hyrcanus annexed Idumaea, "no Idumaeon delegation begged Pompey for separate status and a revival of the Idumaeon cult," and also, the Talmud notes, there were Idumaeon disciples in the House of Shammai, who were "learned in Torah and punctilious in their observance." Furthermore, Hyrcanus II married an Idumaeon, and Herod, an Idumaeon, married a Hasmonean.

Most important, however, says Richardson, is that not many years later, Hyrcanus' son Alexander Jannaeus (103-76 BC) appointed Herod's grand-father, Antipas, as the "strategos" (or governor) of all Idumaea. Richardson says that this would be "an unusual degree of trust had Antipas only recently accepted Judaism unwillingly."

In the next generation, there is little doubt that Herod's father, Antipater, who was very strongly pro-Roman, married a Nabataean woman, Cypros. Two of their five children received purely Hebrew names - Joseph and Salome. Antipater became the closest advisor of Hyrcanus II (67 and 63-40 BC), linking him inextricably to Rome as Hyrcanus struggled with his brother Aristobulus II for the throne of Judea and the High Priesthood.

Hyrcanus and Antipater were the victors, and their alliance with Caesar had been most helpful. Josephus says that Antipater saw that

Hyrchanus "was of a slow and slothful temper," and thus made his son Phasael the governor of Jerusalem and the vicinity, "but committed Galilee to Herod, his next son who was then a very young man, for he was but fifteen years of age."

Thus, Herod became governor of Galilee, and was established as a kind of a 'junior' partner to his elder brother, the governor of Jerusalem and environs. But young Herod did not rest on his laurels and quickly turns the tables. Josephus recounts how this "youth of great mind" found and executed one Hezekias, captain of a band of robbers who had terrorized the towns and cities of the north. Now "they sung songs in Herod's commendation in their villages and cities... and on this account it was that he became known to Sextus Caesar... who was president of Syria."

Josephus says, "Phasael, Herod's brother, was moved with emulation at his actions, and envied the fame he had thereby gotten, and became ambitious not to be behindhand with him in deserving it..."

In the category of no good deed going unpunished, however, there is a complicated twist. Some of the aristocrats in Jerusalem tried to create a rift between Hyrcanus and Antipater. To drive a wedge, they accused Herod of murdering Hezekias, and he was ordered to Jerusalem to be tried by the Sanhedrin. Meanwhile, Sextus Caesar demanded of Hyrcanus that Herod be cleared of the charges.

Still, Herod had to appear before the Sanhedrin. When he arrived, one Samaias stood and said that Herod's demeanor was not proper. When standing before the Sanhedrin, he said, people should be submissive, "with his hair disheveled, and in a black mourning garment." On the other hand, Herod, accused of murder "stands here clothed in purple, and with the hair of his head finely trimmed, and with his armed men about him, that if we shall condemn him by our law, he may slay us, and by overbearing justice, may himself escape death."

Now the story becomes complicated further and to get the full tale, one must read many pages of Josephus. In quick summary, however, Josephus tells us in *The Jewish War* that Herod is acquitted because he was loved by Hyrcanus. But in *Antiquities of the Jews* we read that Hyrcanus advises Herod to flee, so he goes to Damascus to join Sextus Caesar, where he received a subordinate military command. He later used his troops to perform a show of strength before Hyrcanus, and set the stage for the future.

Not too many years later, Mark Antony visited Syria. "And there came now also a hundred of the most potent of the Jews to accuse Herod and those about him, and set the men of the greatest eloquence among them to speak (against Herod)."

Mark Antony listened to all and then asked Hyrcanus, who was also in attendance, who was the fittest to govern. He replied that Herod and his friends were the most competent. Reports Josephus: "Hereupon Antony, by reason of the old hospitable friendship he had made with (Herod's) father (Antipater), at that time when he was with Gabinius, he made both Herod and Phasael tetrarchs, and committed the public affairs of the Jews to them, and wrote letters to that purpose." This promotion for Herod and Phasael took place in 42 BCE.

Along with Hyrcanus, Phasael was later captured by the Parthians. Phasael did not want to die at the hands of his enemies, and so, while in captivity, he "dashed his head against a great stone, and thereby took away his own life, which he thought to be the best thing he could do in such a distress as he was in, and thereby put it out of the power of the enemy to bring him to any death he pleased."



This eight prutah coin of Herod the Great (Hendin-486) depicts a tripod on the obverse, and a war helmet with cheek pieces, surmounted by a star, and flanked by palm branches above. The inscription reads "of King Herod" in Greek, with the date, "Year three" to the left of the tripod, and a monogram to the right. Meshorer (Treasury, page 62) believes this monogram refers to Herod's title "tetrarch." Thus, the third year of Herod's tetrarchy would be 40 BCE. Another theory has this coin being struck in the third year of Herod's kingship, or 37 BCE.

Josephus continues with the end of this story: "It is also reported, that when he had made a great wound in his head, Antigonus sent physicians to cure it, and, by ordering them to infuse poison into the wound, killed him. However, Phasael hearing, before he was quite dead, by a certain woman, that his brother Herod had escaped the enemy, underwent his death cheerfully, since he now left behind him one who would revenge his death, and who was able to inflict punishment on his enemies."

Indeed, the next chapter in Jewish history is the naming of the Tetrarch Herod I as King of the Jews by Octavian, and his defeat, aided by Gaius Sosius, of Mattathias Antigonus. This marked the end of the Maccabean Dynasty and the beginning of the Herodian. Phasael was correct in believing that his brother would inflict punishment on his enemies.

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Jewish History in Bologna

Bologna is a city in north central Italy with a long history of Jewish inhabitation. There is evidence of a Jewish cemetery in Bologna that dates back to the years 302 and 393. Jews are next mentioned in 1171, when they were temporarily expelled. In 1308 they gave the Dominican friar Aymerich, presumably to appease him, an ancient Torah scroll said to date from the time of Ezra. If, in 1366, the Jews of Bologna were confined to a special quarter, as suggested by the documents, the period of segregation must have been brief, for shortly afterward they owned buildings throughout the city and land in the countryside. The city, however, taxed them heavily. In 1394 two brothers of the Roman "Min ha-Ne'arim" or "Delli Putti" family presented the community with a house for a synagogue and ground for a cemetery.

In 1416 at the time of the papal election a vigilance committee of Jewish notables from various parts of Italy met in Bologna. In 1417 the bishop of Bologna compelled the Jews to wear the Jewish badge and to limit their activities as loan-bankers. A public loan-bank (Monte di Pietà) was established in order to undermine the activities of the Jews. It functioned for a short time only.

The Bologna community attained a high cultural level. In the 15th–16th centuries it numbered many rabbis and noted scholars. There were 11 synagogues in Bologna in the middle of the 16th century, even more than in Rome. Two Hebrew printing presses were set up, the first functioning 1477–82 and the second 1537–40. The first book of the Hebrew Bible to appear in print was the Book of Psalms, printed in Bologna in 1477 by Meister Joseph and his son, Hayyim Mordecai in an edition of 300 copies. About the same time they printed two small-size editions of the Book of Psalms. In 1537 anonymous silk makers in partnership printed a siddur of the Roman rite, mostly on parchment, and some other works, and in 1540/41 a mahzor of the same rite appeared. The university library owns an important collection of Hebrew manuscripts and early editions.

Bologna reverted to direct papal rule in 1513, and not long after the community began to suffer from the consequences of the Counter-Reformation. In 1553 the Talmud and other Hebrew works were burned on the instructions of Pope Julius III. In 1556 Paul IV issued an order confining Jewish residence to a ghetto. In the following year Bologna was among the towns of the papal states from which the Jews were banished. Eight hundred Jews were forced to leave, paying in addition the enormous fine of 40,000 scudi. The cemetery was given to the nuns of S. Pietro who

completely destroyed it in order to use the ground. As a result of the more liberal attitude of Sixtus V, Jews returned to Bologna in 1586, but in 1593 they were again expelled by Clement VIII. On this occasion they removed the bones of their dead, which they reburied in the cemetery of Pieve di Cento.

Subsequently Jews were not able to settle in Bologna for two centuries. In 1796, in the period after the French conquests, several Jews went to live there. They later suffered from the renewed papal rule, and their position progressively deteriorated until in 1836 they were again expelled. It was in Bologna that the kidnapping of the Jewish child Edgardo Mortara took place in 1858, an affair that stirred the civilized world. When the city was annexed to Piedmont in 1859, equal rights were finally granted to the Jews.

The Bologna Jewish community had 860 members in 1931. During the autumn and winter of 1943, 83 Jews (40 men and 43 women) were sent to extermination camps, from which only three returned. The local synagogue was bombed and destroyed, and the rabbi, was deported and killed. After the war 390 Jews were left in Bologna. By 1970 the number of Jews was reduced to 270 including a number of Israelis studying at the university. The synagogue has since been rebuilt.

A 25 centesimi banknote issued by the Banca Italiana Agricola Commercial in Bologna in 1857 serves as the numismatic illustration. The reverse side of the note warns of the penalty of counterfeiting.



JEWISH LAD'S BRIGADE

The Jewish Lads' Brigade was inaugurated at the Jews' Free School, Bell Lane, in the East End of London on 16 February 1895. The earliest recruits were drawn from JFS, the Norwood Orphanage and local elementary schools, known as Board Schools, which had been set up under the Education Act of 1870. Its founder was Colonel Albert E W Goldsmid.

The object of the JLB in the beginning was to help boys from tremendous poverty in the East End. It was an opening for Jewish boys who had no alternatives. It gave them something to belong to, something to do, and it taught them how to behave. They had a white haversack, belts and hats, and they used to have parades and drills as well as games.

The Jewish Lads' Brigade aimed to anglicize the children of Yiddish-speaking East European immigrants. The middle-class, Anglo-Jewish gentlemen who ran the Brigade in its early days sought to turn these foreign-born, working-class Jewish youth into respectable English citizens - "Englishmen of the Mosaic persuasion".

The Brigade encouraged the virtues of self-restraint, respect for authority, punctuality and self-help. It also provided a disciplined outlet for the boys' energies, by means of recreation and training for their approaching manhood.

The object was to keep us off the streets... all under one roof... and they looked after us there.

Through the JLB, the established Jewish community expressed both its faith in Britain as a tolerant society and its gratitude for political emancipation. At a deeper level, the setting up the JLB was a defensive response to anti-immigrant prejudice and a weapon with which to fight anti-Semitism.

The JLB declined in popularity in the inter-war period as a result of public desire for peace and revulsion against 'militarism'. Membership in the JLB halved from a peak of 4,000 in 1910 to a low of 2,000 in 1925. Most of the senior Brigade members went into Civil Defense in 1939. The ordinary boys in the Brigade units were more confident and able to cope with service in the war. They knew their drill and were able to bypass a great deal of basic training because of the training they got in the Brigade. As a result, they did very well in their units.

During the Second World War, approximately 60,000 Jewish men and women out of an Anglo-Jewish community estimated at 400,000 undertook military service. At least 2,010 of them lost their lives in the

struggle against Hitler. No separate figures exist for the JLB contribution to the national effort during the Second World War, but there is ample evidence that many ex-JLB lads saw rapid promotion through the ranks and some outstanding acts of bravery are recorded.

In the 1970s, the gradual trend towards mixed companies transformed The Jewish Lads' Brigade incorporating the Jewish Girls' Brigade into the combined Jewish Lads and Girls' Brigade.

Several medals of the Jewish Lads Brigade illustrate this article.



PROFILE OF A COLLECTOR

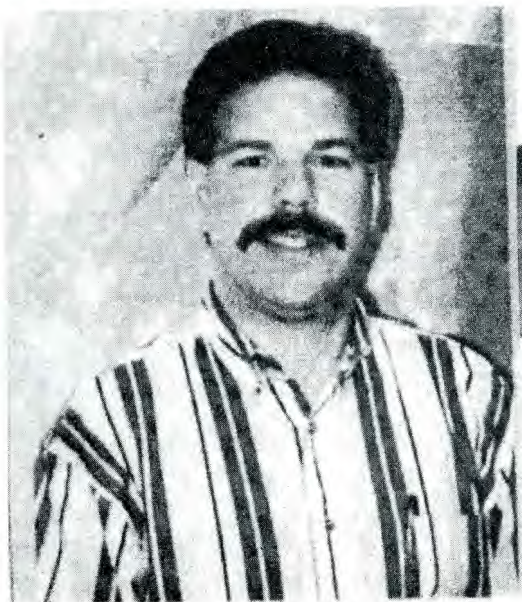
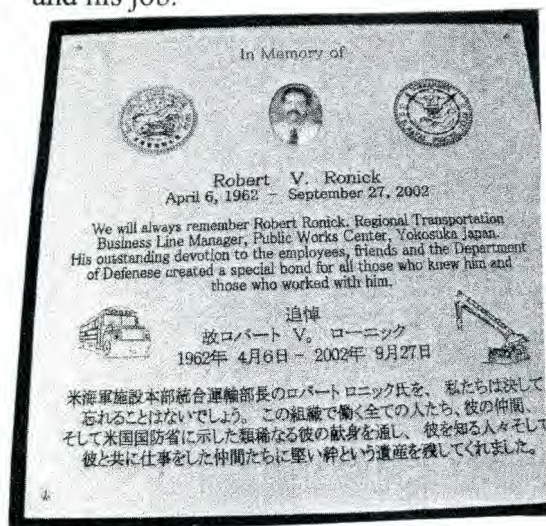
Robert V. Ronick was an ordinary, everyday collector of coins of Israel. He was the son of Morton and Helen Ronick, husband of Susan and father of two daughters, Marissa and Mandie. He grew up in Virginia Beach where he was an industrious child, beginning his working career at the age of 11, operating a parking lot at the oceanfront, even though he was too young to drive. He graduated from First Colonial High School and Old Dominion University. His father, along with Milton Becker, co-founded the Israel Numismatic Society of Tidewater, Virginia. Robert was one of its first members and attended meetings whenever he was able to do so. It wasn't long after he finished college that he accepted a position with the U.S. Navy in Norfolk, working for the Public Works Division in the Transportation Department. In 1999, Robert moved to Yokosuko, Japan with his family where he was Fleet Transportation Manager, supervising 249 employees. His duties were to inspect the naval installations throughout Japan and determine their actual transportation needs. He was soon promoted to Transportation Director for the Japanese region.

Following 9-11, security on the Base became so strict that Robert found it necessary to move his family to an apartment on the Base. It was while living on the Base that Robert became ill. Although Robert was a civilian, he and his family were allowed to use the medical facilities. When his symptoms became worse, he went to the Naval Hospital but unfortunately, he was never given an examination or tests of any type. He went back a second time and was seen by another physician, but again, he was given no tests or examination. When the symptoms became worse, Robert passed away on his way back to the hospital for the third time, on September 27, 2002. Robert's untimely passing was a wakeup call to Navy doctors, a couple of whom took on the task of learning as much as possible about Japan's approach to medicine and how a situation like Robert's hopefully would not happen again.

On October 2, 2002, a Memorial Service was held on Base, attended by all of his employees who stood at attention for over an hour and a half in the sun, and most did not understand any English. Ichi-san, one of the employees, gained permission from both governments to build a memorial on Base honoring Robert, with all costs, materials and construction being provided for by the employees. They also created a college fund for Marissa and Mandie with funds being donated annually.

Robert had an energy that was felt by his family, his friends and his employees. One of his favorite pastimes had been the enjoyment of being a collector. He began as a youngster collecting U.S. pennies and other U.S. coins, baseball cards and eventually he added foreign coins, which then led into collecting coins of Israel. It was at this point that he realized that one could not "collect everything" and he then concentrated on the coinage of Israel. Like many other INS members, he was able to order his coins through the Club when attending the monthly meetings. Many will always remember Robert's devotion to his family, his friends and his job.

Written by Donna J. Sims



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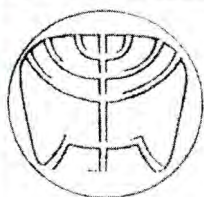
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